

Surah 32 Surah Sajdah

THE PROSTRATION

THE LINK BETWEEN SURAH SAJDH AND THE PRECEDING SURAHS

By Name: Surah Luqmaan mentions the verse in which Luqmaan advised his son saying, **“O my beloved son! Do not ascribe partners to Allaah...”** In saying this, he impressed upon his son that he should regard only Allaah as the source of all blessings and good. Allaah says in Surah Sajdah, **“Only those people (truly) believe in Our Aayaat** (believe that Allaah is the Only source of blessings) **who, when they are reminded about them, they fall in prostration, glorify the praises of their Rabb and do not behave arrogantly.”** (Verse 15)

By Content: The Surahs from Surah Furqaan to Surah Luqmaan all express the belief that Allaah is the only source of blessings. Therefore, Only He must be called upon to fulfil one's needs.

However, the Mushrikeen continued to maintain that their gods are sources of good as well. In fact, they regard their gods as powerful intercessors whose words carry much weight in Allaah's court. For this reason, Surah Sajdah goes a step further than the previous Surahs in that it makes it clear that no other being can be a source of blessings, and that none can present any intercession that will overrule a Divine Ordinance. Therefore, just as it is not permissible to call to anyone besides Allaah as a source of blessings, it is also not permissible to regard them to be intercessors whose words can overrule Allaah's decision.

A SUMMARY OF THE SURAH

The central theme of this Surah is refuting the belief that any person's intercession can overrule Allaah's decision. The Surah cites three arguments to negate this false hope.

The Surah opens with the statement that the Qur'aan is a **“revelation from the Rabb of the universe.”** Since Allaah has revealed the Qur'aan, it is the absolute truth. Man must therefore accept its message.

The three arguments proving that none can overrule Allaah's decree by their intercession are mentioned in the following verses:

1. **“It is Allaah Who created the heavens, the earth...”** [verse 4]. Allaah makes the fact even clearer when He says (further), **“Besides Him, you have no Protecting Friend, nor any intercessor.”** Since all matters are in Allaah's control, only He can be man's Helper and True Benefactor. None can therefore annul His decree in any way.

2. **“Undoubtedly, We gave the Book (the Torah) to Moosa , so (O**

Muhammad ﷺ) **never be in doubt about receiving it** (the Qur'aan because you have also received it in a like manner). **And We made it** (the Torah) **a** (means of) **guidance for the Bani Israa'eel** (just as the Qur'aan is a means of guidance for all the people of your Ummah)" [verse 23]. Just as Rasulullaah ﷺ and the Qur'aan guide this Ummah to believe in *Towheed* and in the fact that no one's intercession can veto Allaah's decree, Moosa ﷺ and the Torah taught the same to the Bani Israa'eel. In fact, the learned scholars also of the Bani Israa'eel were well aware of this belief and preached it.

3. "Do they (the Kuffaar) **not see that We draw water** (rain) **to arid** (dry and bare) **land, using it to extract plants from which your animals and you eat? Do they not see** (that just as We revive dead land, We can easily revive dead bodies on the Day of Qiyaamah)?" [verse 27]. Since Allaah is the Only Being capable of resurrecting people on the Day of Qiyaamah and it is Only He Who will take people to task for their actions, it follows that Only His judgement for or against them will stand.

سُورَةُ السَّجْدَةِ مَكِّيَّةٌ تِلْكَ آيَاتُهَا ثَلَاثٌ وَخَمْسُونَ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, The Most Compassionate, The Most Merciful.

الْم

1. Alif Laam Meem. (Only Allaah knows the correct meaning of these letters.)

تَنْزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ

2. There is no doubt in this revealed Book (the Qur'aan, which comes) from the Rabb of the universe.

أَمْ يَقُولُونَ افْتَرَاهُ بَلْ هُوَ الْحَقُّ مِنْ رَبِّكَ لَتُنذِرَنَّهُمْ مَّا آتَاهُمْ مِنْ نَذِيرٍ مِنْ قَبْلِكَ لَعَالَهُمْ حَسِبَتُوا

3. Or (instead of believing in it,) do they (the Kuffaar) say that he (Rasulullaah ﷺ) has fabricated (forged) it? No (he has certainly not forged it) ! (Rather) It (the Qur'aan) is the truth from your Rabb (which He has sent) so that you (O Rasulullaah ﷺ may) warn a nation (the Arabs) to whom a warner (a Nabi like yourself) has not come before you, so that they may be rightly guided (onto the right path).

اللَّهُ الَّذِي خَلَقَ السَّمُوتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ ط مَا لَكُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ ط أَفَلَا تَتَذَكَّرُونَ

4. It is Allaah Who created the heavens, the earth and whatever is between the two in six days and then turned His attention to the Throne. Besides Him, you have no Protecting Friend, nor any intercessor. (Despite knowing all this,) Will you (still) not take heed (think)?

يُذَبِّرُ الْأُمُورَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ

5. He (Allaah) directs every affair from the heavens to the earth (whatever He has decided shall take place on earth), after which every affair (everything that happens) will ascend to Him (for Him to judge its merit) on a day (of Qiyaamah), the duration of which is a thousand years according to your count (in this world).

ذَٰلِكَ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزِ الرَّحِيمِ ٦

6. It is (Only) He Who has knowledge of the unseen and the seen. He is Mighty (in administration and execution), the Most Merciful.

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ ٧

7. He has created (beautified the creation) of everything and originated the creation of man (Aadam ﷺ) from sand.

ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِنْ مَّاءٍ مَهِينٍ ٨

8. He then made man's progeny (the generations after Aadam ﷺ) from a product of lowly water (sperm).

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ٩

9. He then perfected (shaped) him (man's features in the womb), blew His spirit (the soul which He created) in him, and granted you ears, eyes and hearts. Little is the gratitude you show (for all these great favours which none other can give).

وَقَالُوا إِذَا ضَلَلْنَا فِي الْأَرْضِ أَأَنَّا لَفِي خَلْقٍ جَدِيدٍ بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ كَافِرُونَ ١٠

10. They (the Kuffaar) say, “When we (die and our bodies decompose and) are lost in the earth (become part of the earth), will we really be created again?” The fact is that they (are not merely questioning to inquire, but they totally) reject the meeting with their Rabb (and will not accept it even if given a convincing answer).

قُلْ يَتَوَفَّاكُم مَّلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ١١

١١
ع

11. Say (to them in reply), “(The affair will not be as easy as merely becoming part of the earth.) The angel of death, who is appointed over you, will (mercilessly) claim your souls (when the time for your death arrives and you will suffer terribly), after which you will be returned to your Rabb (to account for your actions and beliefs in this world and then be punished).”

وَلَوْ تَرَىٰ إِذِ الْمُرْمُونَ نَاكِسُوٓاْءُ وُجُوهِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ ١٢

12. If only they could see the scene (in the Akhirah) when the criminals (the Kuffaar and sinners) will bow their heads before their Rabb (saying) “O our Rabb! We have seen (resurrection and

Qiyaamah which we denied) **and we have heard** (everything that we refused to believe when Your Ambiyaa mentioned them to us). **Return us** (to the world) **so that we may** (accept Imaan and) **carry out good deeds. We are now certainly convinced** (about everything that the Ambiyaa told us).” (Of course, this plea will be rejected because no one will be sent back to the world after death.)

13. If We willed, We would have granted every soul its guidance (causing all to be Mu'mineen). **However,** (this was not done because) **the decree has issued from Me that I will s**
(There will therefore be some humans and Jinn who would not accept Imaan and end up in Jahannam.)

(After the plea of the Kuffaar to return to the world is rejected, they will be subjected to punishment and told)
(the punishment) (just as you chose to forget this day) (evil)
(and not because of any injustice towards you)

(truly)
(out of fear and humility)

(These people are such that) (bodies) (they get up for Tahajjud salaah) (for His punishment) (have) (in His mercy)
(in charity)

(in Jannah)

(a Kaafir)
(because the Mu'min will enjoy eternal pleasure in Jannah while the Kaafir will suffer eternal punishment in Jahannam)

أَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَى نُزُلًا بِمَا كَانُوا يَعْمَلُونَ ﴿١٩﴾

19. As for those who have Imaan and who do good deeds, as hospitality for them, there shall be Jannaat (eternal peace) because of the (good) deeds they carry out.

وَأَمَّا الَّذِينَ فَسَقُوا فَمَا لَهُمْ نَارُ كَلَّمَآ أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ بِهِ تُكَذِّبُونَ ﴿٢٠﴾

20. As for those who are sinful, their abode shall be the Fire. Each time they attempt to come out of it, they will be returned to it (by powerful angels) and told, "Taste of the punishment of the Fire which you used to deny (in the world)."

وَلَنَذِقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَى دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢١﴾

21. We shall definitely let them taste the closer (lesser) punishment (punishment in this world) before the greater punishment (in the Akhirah) so that they may (realise the error of their ways) return (to the path of Imaan and righteousness).

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ مُنتَقِمُونَ ﴿٢٢﴾

22. Who is more unjust than he who is reminded of the Aayaat of his Rabb and then turns away from them (without taking heed) ? We will certainly take revenge on (punish) the criminals (the Mushrikeen).

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَلَا تَكُنْ فِي مِرْيَةٍ مِّنْ لِّقَائِهِ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَءِيلَ ﴿٢٣﴾

23. Undoubtedly, We gave the Book (the Torah) to Moosa (عليه السلام), so (O Muhammad (ﷺ)) never be in doubt about receiving it (the Qur'aan because you have also received it in a like manner). And We made it (the Torah) a (means of) guidance for the Bani Israa'eel (just as the Qur'aan is a means of guidance for all the people of your Ummah).

وَجَعَلْنَا مِنْهُمْ إِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ ﴿٢٤﴾

24. From them (the Bani Israa'eel) We made leaders who guided under Our command when they exercised sabr (patiently endured worldly hardship and oppression) and were convinced about (the truth of) Our Aayaat.

إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٢٥﴾

25. Indeed, only your Rabb shall decide between them on the Day of Qiyaamah

concerning the matters about which they differed.

أَوَلَمْ يَهْدِ لَهُمْ كَمَا أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسْكِنِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ أَفَلَا يَسْمَعُونَ ﴿٣٦﴾

26. Have they *(the Kuffaar)* not been guided by the fact that We destroyed so many generations before them, in whose settlements *(places)* they walk *(today)*? There are certainly many Aayaat *(lessons)* in this. Do they not listen? *(Do they not realise that they will suffer the same fate as these people for rejecting Imaan?)*

أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ وَأَنْفُسُهُمْ أَفَلَا يُبْصِرُونَ ﴿٣٧﴾

27. Do they *(the Kuffaar)* not see that We draw water *(rain)* to arid *(dry and bare)* land, using it to extract *(bring forth)* plants from which your animals and you eat? Do they not see *(that just as We revive dead land, We can easily revive dead bodies on the Day of Qiyaamah)* ?

وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٨﴾

28. They say, “When will this decision *(the punishment to seperate yourselves from us)* take place if you are truthful?”

قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيْمَانُهُمْ وَلَا هُمْ يُنْظَرُونَ ﴿٣٩﴾

29. Say, “On the day of the decision, the Imaan of the Kuffaar will be of no help to them *(because it will be too late)*, neither will they be granted respite *(any further opportunity to lead proper lives as Mu'mineen)*.”

فَاعْرِضْ عَنْهُمْ وَانْتَظِرِ إِنَّهُمْ مُنْتَضَرُونَ ﴿٤٠﴾

30. So *(since they refuse to be convinced despite your sincerest efforts, you should rather)* turn away from them and wait *(for Allaah's punishment to overtake them because)* they are also waiting *(after your delivery of the message)*.